

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WEKE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. IX.]

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## THE PREACHER.

[From the Religious Inquirer.]

### A SERMON.

BY MENZIES RAYNER.

TEXT. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them that they had been with Jesus."—Acts iv. 13.

The occasion of these words is learned from this and the preceding chapter, in which is related a circumstantial account of a notable miracle wrought in the name of Christ, by the Apostles Peter and John; together with the circumstances which accompanied it, and the effects which it produced. All which in the following discourse I purpose to notice, with such remarks as shall be suggested.

A man, lame from his birth, who was laid daily at the gate of the Temple to solicit alms, was instantaneously cured and made perfectly whole, by an invisible and miraculous power accompanying these words of St. Peter. "In the name of Jesus Christ of Nazareth, rise up and walk." The lame man immediately leaping up, stood, and walked, and entered with them into the temple; walking, and leaping and praising God. And all the people saw him, and knew that it was he who sat at the beautiful gate of the temple; and they were filled with wonder and amazement. Peter embraces the opportunity to preach unto them Jesus the Messiah. Disclaiming for himself and John any merit or power by which this miracle was performed, they ascribe it wholly to God, and declare it to have been done in attestation of the divine mission of his son Jesus, whom they had denied and crucified and whom God had raised from the dead—that the faith which is by him, had given the lame man that perfect soundness and activity which they saw him possessing. He allows their ignorance to be a just palliation of their guilt; but shows that in the sufferings and death of Christ, procured by their malice and cruelty, the scriptures of the prophets had been remarkably fulfilled. "I will," says he, "that through ignorance ye did it, as did also your rulers; but those things which God before shewed by the mouth of all his holy prophets, that Christ should suffer, he hath so fulfilled." He then calls upon them to "repent and be converted"—that is, to renounce their former infidelity and impiety, and embrace the christian faith, (the truth of which had been so divinely attested) that they might enjoy its inestimable privileges and blessings.

This sermon of Peter, (the outlines, or general heads of which only, probably are here stated) produced very different effects upon those who heard it; many were converted, and converted to the faith of christianity. From a computation of the number of believers as stated by the historian, before and after this, it is thought that more than a thousand people had already professed faith in Christ in consequence of this miracle. This greatly alarmed the Jewish rulers. For they reasonably concluded, that if this teaching should be permitted to go on, probably accompanied with similar miracles, nearly all Jerusalem would be converted to the religion of him whom they lately crucified. They were therefore "grieved," says the historian, that these Apostles taught the people and preached through Jesus, the resurrection from the dead. And they laid their hands on them, and put them in hold till the next day, when they were again brought forth before a formidable tribunal, specially convened for the occasion, consisting of Annas the high priest, and Caiaphas, and John, and Alexander and others. Concerning the one here called John, the Jewish history of those times mentions a very remarkable circumstance. His proper name is said to have been Jochanan ben Zaccai; he lived, it is stated, to the age of 120 years, was a Rabbi of uncommon wisdom, and very famous in the Jewish nation. Concerning him it is related, that 40 years before the destruction of the city, (the very time of which St. Luke now treats) the gates of the Temple flew open of their own accord, upon which, this Rabbi Jochanan ben Zaccai then said, "O Temple, Temple! why dost thou disturb thyself? I know thy end, that thou shalt be destroyed, for so the prophet Zachary hath spoken concerning thee.—Open thy doors O Lebanon! that the fire may devour thy cedars."

The Rulers, and Elders, and Scribes then assembled, the Apostles, Peter and John, were brought and placed before them, and it was demanded of them by what power, or by what name they had done this thing, or wrought this miracle. Peter now boldly avouched what he had before said, and declared, that by the name of Jesus Christ of Nazareth, whom they had crucified, and whom God had raised

from the dead, that even by him did the man stand before them whole. This was a bold declaration in the presence of such a council; but the Apostle was conscious that he stood on sure ground, and he was valiant for the truth, not fearing what man could do unto him. He further shews them that in their rejection, and crucifixion of Jesus Christ, they had fulfilled one of their prophecies recorded in the 118th Psalm. This is the stone which was set at nought of you builders; and that this part of the prophecy has been so literally fulfilled, they might be assured the other part would also be fully accomplished; when the Messiah's kingdom should triumph over all opposition; and this despised and rejected stone become indeed the head of the corner—the head of all principality and power. What could be imagined, should prevent such a result, such a glorious consummation? when it so evidently had its foundation in the counsel of God, and was the Lord's marvellous doings?

The Apostle further testified unto this formidable council of rulers, and elders, and scribes, with invincible firmness and intrepidity, that there is salvation or healing and deliverance, in no other; for says he, "there is none other name under heaven given among men, whereby we must be saved." Then follows the passage which I first read to you. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled and took knowledge of them that they had been with Jesus."

They were surprised to see men in their situation, of mean extraction; born in Galilee, and bred fishermen; who never had been conversant in courts or colleges; or brought up at the feet of any of the learned Rabbins—to see them so bold and undaunted; to hear them speak with such clearness, assurance, and fluency, that the most learned judge on the bench was not able to enter the lists with them; nor the whole together, with all the authority with which they were clothed, to awe, or intimidate them. This was indeed marvellous; and the only reason which they can give of it, the only way in which they can account for it, is—that they had been with Jesus. This was indeed a just conclusion. For what could have inspired them with courage and confidence to face their inveterate and powerful enemies, but the wisdom and spirit of him who is denominated "the Lion of the tribe of Judah." Who could have given them a mouth and wisdom which all their adversaries were not able to gainsay or resist, but he who is "the power of God, and the wisdom of God;" and who "of God is made unto us, wisdom and righteousness, and sanctification, and redemption." Their wisdom and their energy, their calmness, and their fearless confidence, were sufficient to shew with whom they had had their education. They spoke with a power and authority and with a controlling eloquence which confounded the whole sanhedrim. This Jewish Council were now at their wits end, they knew not what they should do. For, says the historian, "beholding the man which was healed standing with them, they could say nothing against it." They could not gainsay the Apostles' doctrine, for it was supported by the miraculous fact before them. They must have a private consultation upon this difficult matter.—The Apostles, therefore, are commanded to go aside out of the council; and they confer together among themselves, saying "what shall we do to these men? for that indeed a notable miracle hath been done by them, is manifest to all them that dwell in Jerusalem, and we cannot deny it." They would, doubtless have denied it if there could have been any hope of their being credited. But this was out of the question. A miracle had been wrought, and it was known and acknowledged to be such. All Jerusalem knew that he was lame, that he had been lame from his birth, and he was now above forty years old; they knew that he had long begged at the beautiful gate of the Temple; and now all Jerusalem knew that he was healed, and there was no means by which such a self-evident fact could be disproved.

The truth of the apostles' doctrine being thus miraculously established, there was no calculating to what extent it might prevail, unless they could be prevented from teaching and promulgating it.

Great numbers had already been convinced of the truth of christianity, and professed their faith in it, in consequence of this miracle; and if this kind of teaching should be continued, it would be impossible to limit its consequences. The Council therefore adopt the following resolution—"That it spread no further among the people, let us straitly threaten them that they speak henceforth to no man in this name."

Nothing was so fearfully ominous to them, as the name of Christ crucified; because they themselves had been his crucifiers. They could not endure it, to hear salvation preached to mankind through him, of whom they had been the betrayers and murderers. They therefore called

the apostles before them again, "and commanded them not to speak at all nor teach in the name of Jesus." Any other doctrine, any other name, they could bear. But the doctrine of the Gospel, the glad tidings of grace and salvation, through Jesus Christ, for sinners of all descriptions, Jews and Gentiles, they could not endure. My brethren, it is impossible not to observe a striking similarity between the history of those times and the present circumstances of the christian church. The same views, and the same temper, still exist. The same spirit is evidently watching for an opportunity to carry into full effect, as complete a system of oppression and proscription, as ever disgraced the annals of the christian church in any age or country. And what is it which at present, is considered so dangerous, and which it is thought so necessary to restrain and to put down? It is the preaching of Christ crucified, and risen again from the dead, for the salvation of the world of mankind. This is the alarming doctrine, of the prevalence of which so great apprehensions are entertained.

Any other doctrine but this, can be tolerated. Judaism, Mahometanism, Popery, and Deism, are harmless compared with it. And Calvinism, which by an eternal & irrevocable decree excludes a great part of mankind from the possibility of salvation, yes, the doctrine which consigns myriads of angels and men, to inevitable and never-ending torments, is rational, consistent, and all-true! But the doctrine of God's universal grace and salvation, according to his eternal purpose which he purposed in Christ Jesus, before the world began, this is the dangerous and hateful doctrine, which, if possible, must be suppressed and kept under. It is found to be spreading and prevailing in every direction, as it did in Jerusalem, to the no small mortification and alarm of the Jewish Sanhedrim. The Jewish Rulers were very sensible that would be the consequence of the spread of this doctrine among the people, commanding itself to their consciences and best affections, and stamped with the undeniable seal of miraculous interposition, and divine approbation. They therefore determine that to prevent its spreading further among the people, the apostles should be threatened, and forbidden to teach at all in the name of Jesus. To their threatening and rebuke, Peter and John, unawed, calmly and courteously answered, "whether it be right in the sight of God, to hearken unto you, more than unto God, judge ye." As if they had said, "worldly prudence, a regard to temporal interests, and reputation, would undoubtedly induce us to obey you, and to desist from this kind of teaching, to which you are so much opposed, but acting as before God and following the dictates of truth, according to our entire conviction, we dare not be silent. Can it be right to obey men contrary to the will of God, so clearly made known to us? When he commands us to speak, dare we be silent? We have received our authority from God, through Christ, and are fully persuaded of the truth, by his spirit which dwells in us, and which attests our ministry; and we should be guilty of treason against God, were we, on any consideration, to suppress his testimony. Judge yourselves, if we should not be sinners against our Heavenly King, were we to act according to your orders, and hearken to you more than to God." They therefore declare to the Council their determination to continue to teach at every opportunity, and on all occasions the same doctrine; and to proclaim redemption and salvation to their fellow men through that same Jesus of Nazareth whom they had crucified, and whom God had raised from the dead.—"For we cannot," say they, "but speak the things which we have seen and heard."

This reply of the apostles to the Jewish Council, is not altogether inapplicable to the teachers of the doctrine of universal grace and salvation. We are admonished, and sometimes rather in a style of threatening, not to persist in disseminating that doctrine; and we might find it much for our ease and reputation, at least, to be silent, upon a subject so odious, and so unpopular. Yet conscientiously believing as we do, that it is the true doctrine of the Gospel, and of all others, the most interesting, and the most salutary to mankind; can we be honest, can we be true to our trust, as the professed ministers of Christ, if we neglect to declare it to our fellow men? Nay, should we be worthy of credit or confidence in any thing, if we could be so base and hypocritical as to preach doctrines which we believe to be erroneous, and pernicious; or for fear of reproach, to forbear to inculcate those which we believe to be sacredly important, and founded in eternal truth and righteousness? We lay no claim to infallibility; we do not arbitrarily call upon people to believe and embrace the doctrines we teach. We only claim a privilege common to all others, the privilege of being heard before we are condemned. We invite to a patient and candid investigation, and we dread not the result. We profess, in common with others, to derive our instructions from the

Holy Scriptures; for the true meaning of which we rely implicitly upon the opinion of no man, however learned or pious; nor upon any interpretation, however ancient, or however commonly received; but in a careful examination, claim the right of exercising our own reason and judgment, as to the true, connected, and consistent meaning of those sacred records; especially the primary and most important doctrines which they contain, and the leading and fundamental principles which they establish, and with which no other parts of divine revelation can be at variance. Deriving therefore, our principles and doctrines from what we esteem to be the revealed will of God, and being fully satisfied for ourselves that they are essentially correct, we should be dishonest to ourselves, to our hearers, and to our God, should we, from any motives of fear or of favor, fail to inculcate them. Believing in "the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began;" believing that Christ will put all enemies under his feet, and that the last enemy shall be destroyed; believing that "God is the Saviour of all men," and that he "will have all men to be saved and to come to the knowledge of the truth," according to the eternal purpose which he purposed in Christ Jesus; believing that all sin, misery and death shall be destroyed and cease forever; and that righteousness, happiness and life eternal shall reign triumphant, and be the portion of all God's intelligent creation, according to his declared will, and his original intention in creating them; fully persuaded of these glorious truths; satisfied that they are revealed in the Scriptures, and clearly brought to light in the Gospel of our salvation, we must declare them, we cannot, we must not, we dare not be silent. And we call upon you, and upon all others, to follow the example of the noble Bereans of old, and to search the Scriptures daily, whether these things are so. After this undaunted reply of the apostles, declaring their determination to obey God rather than man in continuing to teach the same doctrines of grace and salvation through Christ crucified, their enemies, after further threatening them, says the historian, "let them go, finding nothing how they might punish them, because of the people, for all men glorified God for that which was done." The people saw and were convinced of the miracle; confessed the finger of God in it; believed on the Lord Jesus Christ, in whose name it was wrought, as the true Messiah and Saviour of men, and thus became converts to the christian faith; and the converts were now so numerous, that the Sanhedrim was afraid to proceed to any extremities, lest a general revolt should be the consequence.

It is an important inquiry: Who were the principal persecutors of the apostles, and opposers of the doctrine of the Gospel? They were the doctors, elders, scribes & pharisees of the Jewish Church. Separate from them, and their inveterate prejudices, their pride and their interested and determined hostility, the people were disposed to inquire into the truth of christianity, and upon sufficient evidence to embrace it. And who, at the present day, are the opposers of the doctrine of God's impartial and universal grace, and its declared triumph over sin and misery, death and hell? They are the modern scribes and pharisees, (and ecclesiastical aristocrats) who arrogate all religion, and piety, and orthodoxy to themselves; and who probably, some of them, verily think that in opposing and persecuting supposed heretics, depriving them of civil rights, and if they could, to extirpate them from the earth, and send them to their endless hell, without benefit of clergy,—they would be doing God a great service. Yes, and with the Bible in our hands, the very Bible which they are so anxious should be spread abroad in all the world, that all may read and examine, and understand it for themselves,—with this Bible in our hands, our ecclesiastical conservators appear to be determined to dictate to us what we shall believe, and what we shall not believe—what we shall teach, and what we shall not teach. Separate from these spiritual authorities, and the arbitrary and undue influence which they exert, the people generally are disposed to listen to reason and candid investigation, and to examine into the foundation and the merits of a principle or doctrine before they condemn it. But their religious instructors direct them to an entirely different course; instead of advising them, with the apostle, to "prove all things, and hold fast the good," they admonish them to take for granted that the doctrine of universal grace is false and ruinous; and never to allow themselves to hear, or to read any arguments in its favor, nor enter into any conversation upon it, with any of its advocates. This they allow would be very dangerous; for they admit that Universalists generally keep Bibles, and read them, and make themselves acquainted with their contents; and that their reasoning is often plausible, and apparently consistent and conclusive, and represents the Supreme Being in a

most favorable and engaging light; hence the danger of conversing with them.

But my brethren, although prejudice, superstition, and long established opinions and traditions still prevail, and tetter the minds of men, and at certain periods, the darkness and gloom may apparently thicken upon them, yet the progress of light and of liberal principles, and the development of truth, under the direction of a wise Providence, and in fulfillment of the divine predictions and counsels, if gradual, is sure, and certain, and cannot be controlled by bigotry and oppression, and all the powers of darkness; and the final result shall be unspeakably glorious; and all creation shall acknowledge and adore it; the earth shall be filled with the knowledge of the Lord, all flesh shall see his salvation; and every creature in heaven and earth, and under the earth, and such as are in the sea, and all that are in them, shall be heard saying, blessing, and honor, and glory, and power, be unto Him that sitteth on the throne, and to the Lamb for ever and ever.—Alleluia, for the Lord, God, omnipotent reigneth."

The historical account which we have been considering states, that Peter and John being dismissed from the Council, before which they had been arraigned, returned to their own company, and reported to them all that the chief priests and elders had said unto them. They doubtless related all the particulars of their treatment, with the threats of their persecutors. And when the people heard it, they lifted up their voice to God with one accord, and in a style of adoration exclaimed, "Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is." Thy dominion is universal, and thy power unlimited, and all things are subject to thy direction and control.—"Who, by the mouth of thy servant David, hast said, why did the heathen rage, and the people imagine vain things." The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ." Thus, by inspiration spake David in the 2d Psalm. It is here shown to refer to the times of the gospel church, and predicts the vain attempts which would be made by Jewish and heathen powers, to suppress christianity.—"For of a truth, against thy holy child Jesus, whom thou hast anointed, (both Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together,) for to do whatsoever thy hand and thy counsel determined before to be done." It may be proper to remark that there is a parenthesis in this verse which perhaps is not sufficiently noticed, and, on account of which the meaning is obscure, and sometimes the passage is erroneously understood. God's council and determination here expressed, should doubtless be applied to Christ, and the establishment of his kingdom of grace, and not to what Herod and Pontius Pilate, the Gentiles and the people of Israel were doing; for these were gathered together to oppose and hinder what God had before determined that Christ his anointed should perform. A small transposition of the passage renders it perfectly plain, and shows its obvious meaning. "His connexion would then be as follows: "For a truth, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together against thy holy child Jesus, whom thou hast anointed, for to do whatsoever thy hand and thy counsel determined before to be done." This agrees with many other passages, which speak of God's unchanging counsels and purposes, and the certainty of their accomplishment, with whatever rage and violence they may be opposed by the powers of the world, and by the wickedness of men. "And now Lord," say these apostles and their company, "behold their threatenings." It is not against us, merely, but against thee that they conspire. It is not so much to prevent the success of our preaching, but to bring to naught thy counsel. "Now Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word." While we, thy appointed instruments, are endeavoring to fulfil thy counsels, sustain our courage,—and by stretching forth thy hand to heal, show that it is thy truth which we proclaim; confirm our doctrine with miraculous displays of thy power and grace; and show how highly thou hast magnified thy son Jesus, (whom they have despised and crucified,) by causing signs and wonders to be wrought in his name. As an evidence of the divine approbation the place was shaken, (says the Evangelist,) where they were assembled, "and they were all filled with the Holy Ghost, and they spake the word of God with boldness,"—and with great power gave the Apostles witness of the resurrection of the Lord Jesus: "and great grace was upon them all." Dr Adam Clarke, in his commentary upon this last sentence, gives it the most extensive application. He says, "truly we may say of the whole human race, for whom the son of God tasted death that great grace was upon all, for all have been purchased, or ransomed by his death. As God loved the world he gave his Son a ransom for



all. All needed his help, therefore all had it."

Such, my brethren, is the history of the first persecution which assailed the infant christian church, after its establishment; such, as above described, the rage and alarm of its enemies, particularly the chief priests and elders of the Jews: and such the displays of divine power and grace, for its preservation and prosperity, and for the confirmation of the truth of christianity, and of its final and complete triumph over all opposition, over all the prejudices and passions, the weakness and wickedness, the fears and the miseries of man, according to the original counsels, and the eternal purposes, of infinite wisdom and benevolence. That Christianity from its first establishment has had to contend with the malice of enemies, and with the ignorance, indiscreet zeal, unbalanced schemes, and even the hypocrisy of its professed friends, is a truth which all history and experience testify; and of which the unerring pages of prophecy have abundantly forewarned us. That it is founded in the wisdom, power, and benevolence of Jehovah, is equally certain and obvious. And that it shall finally eventuate in the complete emancipation of human nature,—of Jews and Gentiles, of the race of man, without exception, from the bondage of corruption, of sin, misery and death, and in the enjoyment of eternal life and felicity, is a consideration and an assurance, calculated to fill the reflecting mind with the highest consolation, confidence and joy. And it is a consummation which must invariably unite the earnest desires and prayers of all sincere Christians—of every benevolent heart.

Finally—the Apostles were taken knowledge of that they had been with Jesus.—They had been with him literally and personally—from his own lips they had learned the truth, and from also learned, to be firm and bold in declaring and defending it. In this sense it has not been our privilege, nor the privilege of any since to be with Jesus, nor can it be; "the heavens," says St. Peter, "must receive him, until the time of the restitution of all things."—We can now only be with Jesus, in an accommodated sense, by an union with his spirit and temper, by an acquaintance with his gospel, by obedience to his precepts, and the imitation of his example. This is equally our privilege and duty, and in this sense it is our highest honor to be taken knowledge of that we have been with Jesus: nor is it less our interest and happiness, for in learning of him, we shall find rest to our souls. Amen.

## THE INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, SEPT. 18.

### RELIGION.

Religion, we fear, is not sufficiently made a subject of practical concern amongst professors. It is indeed, viewed as something very valuable and beautiful, and all agree to speak of its importance with great readiness. But then it is looked upon as something *to be out*, not as being indispensable to the health of the "inward man,"—as something to be admired more than to be practiced. Now the truth is, without religion—we mean pure, genuine religion—there can be no real happiness amongst men. The gift of the gospel, the truths it contains and the rules it lays down, were revealed for the purpose of promoting man's highest interest. They were given to make him—what nothing independently of them can make him—truly happy; to create and satisfy the purest and most glorious hopes; to chasten and refine his affections and to lead him into the fields of enjoyment by the ways of wisdom and of duty. And why—we ask with astonishment—why is it that men feel no more interest in this subject? In matters of a mere worldly concern,—in transacting the business of life, in providing for temporal wants—men manifest a deep concern and an active interest. In pursuit of happiness in this way, they overcome difficulties with resolution, and press forward with an eagerness that will listen to no calls from idleness. But on the subject where happiness is *alone* to be found, there is an astonishing apathy—a criminal unconcern. Many it would seem, will not so much as give themselves the trouble to think on the subject of religion, much less to bring themselves under its salutary discipline.—There is much wrong reasoning in the world on this subject. Religion has so long been preached up as relating in its advantages to the *future* life, that many have inferred that there was no value in it during the present. "The benefits of religion," say they, "will be experienced hereafter; the profession and practice of it here are irksome and of little profit or enjoyment. We will put off the subject until the prospect of happiness from other sources is destroyed, and then, to secure its advantages in another life, will endeavor to obtain it." Now we know of no place in the scriptures (if others do we should be pleased to be referred to it) where religion is recommended on the ground that by it we are to escape eternal miseries and gain an entrance in the abodes of the blest. Religion was given and recommended to mankind as the rule of duty and the source of happiness here. Let men believe—what is certainly true—that religion is a subject on which they have the greatest practical concern,—a subject which involves every thing relating to their happiness,—and we do believe, we must believe, that they would give their attention to it. For men will attend to that which they believe it is their interest to attend to.

A religion which, like a new coat is intended only for Sunday, is of little practical advantage. If it does not last longer than the sabbath; if it is not carried into the week and does not influence men in the transaction of their ordinary business, it is a deception, a mere imposition. When we see a christian very pious on the sabbath, who in week days, is laying plans for over-reaching his neighbors in business, or taking advantage of their ignorance or less matured judgment, we cannot, for our souls in us, help setting him down for a hypocrite. His face may be long, and his prayers longer;

but if he does not walk virtuously and deal honestly; in short, if he is not a better member of society than those who profess no religion, we must believe "his faith is vain; he is yet in his sins." Religion should enter into every man's business. It should govern the lawyer in his office, the merchant at his counting room, the mechanic in his shop and the farmer on his farm. He should be constantly guided by its rules. It is not calculated to subtract from his pleasures or his happiness. They who say that its tendency is to make men unhappy here, know nothing of its nature or blessedness.—Watts says—and he tells the truth when he says it,—that "Religion never was designed To make our pleasures less."

Could we speak with the mighty power of strong lung'd cherub; could we use the eloquence of the beatified spirits of heaven; could we, in a dying hour, be permitted to utter one sentence in the presence of the reader, we would declare, that between religion and human happiness there is an inseparable connexion, and that they lamentably neglect their own best interests who unwisely neglect this source of all true enjoyment.

### ROCKINGHAM ASSOCIATION.

The Rockingham Association of Universalist met in Epping, (N. H.) on the 25th ult. at the house of Mr. D. Watson, and after uniting in prayer with Br. T. G. Farnsworth, proceeded to organize the Council by choosing Rev. S. Streeter, Moderator, and Rev. T. G. Farnsworth, Clerk. The representations from Societies belonging to this body were encouraging to the friends of truth. The New Society in Nottingham was received into fellowship. Among other things, it was voted that this Association be composed of all Universalist Societies now formed, or that may be formed, within the County of Rockingham; and that each Society make an annual representation of its standing—number of members, amount of preaching enjoyed, &c. Br. T. F. King was chosen Standing Clerk, with instructions to keep the Records of the body in some suitable book. Messrs. Streeters' New Hymn Book was recommended. At the adjournment, it was voted to meet again in Atkinson on the last Wednesday and following Thursday in August 1830. On the occasion Rev. E. Case, Jr. preached from Eccles. xii. 13, 14.—S. Streeter, from Mark xii. 37.—T. G. Farnsworth, from Eph. iv. 23.—T. F. King, from Titus ii. 1.—H. Ballou, from Rom. ii. 4, 6. Brs. C. Spear, A. V. Bassett, J. P. Atkinson, G. Bradburn were also present and took part in the public exercises.

During the session an instance illustrative of the spirit of orthodoxy took place, which we think will open the eyes of people and have an effect favorable to the cause of truth in Epping. Application was made to the Congregational Society for the use of their house to worship in. Most of the members of the Society gave their consent, but the minister, with two or three "choice spirits" absolutely refused, to use his own words—"that the desk which he occupied in the Congregational Meeting-house, should be occupied by ministers calling themselves Universalists, on any occasion termed religious whatever." This man no doubt is a "genuine" christian; he has the real spirit of christian charity and brotherly love. He deserves the D. D. for his great goodness. Not wishing to disturb him in the enjoyment of his pharisaical spirit, application was made to the Methodist for the use of their house, which was kindly granted the Association.

### DEDICATIONS.

#### IN BINGHAM.

The new Universalist Church in Bingham, (Mass.) was dedicated on the 9th inst. The exercises on the occasion were as follows: 1. Voluntary by the Choir. 2. Reading the Scriptures, by Rev. H. Ballou, 2d. 3. Introductory Prayer, by Rev. S. Cobb. 4. Hymn. 5. Dedication Prayer, by Rev. S. Streeter. 6. Anthem. 7. Sermon, by Rev. H. Ballou, from John iv. 24. 8. Concluding prayer, by Rev. R. Streeter. 9. Doxology. 10. Benediction. The house was full to overflowing, and the public exercises interesting. The Society in H. contemplate employing a preacher all the time.

#### IN MARLBORO'.

On the 2d inst. the new Universalist Chapel in Marlboro', (Mass.) was dedicated to the service of Almighty God. The sermon on the occasion was preached by Rev. S. Streeter, of Boston. Messrs H. Ballou and R. Streeter performed other parts of the service. This Society are making arrangements to establish the stated ministry of the word.

#### IN NORWICH.

The new Universalist Chapel in Norwich will be publicly dedicated to the worship and praise of Almighty God on Wednesday, the 20th of the present month. Sermon by Rev. JACOB WOOD of Waco. Ministering brethren are invited to attend.

We should have given notice last week, but owing to some irregularity in the mails the *Observer* containing the appointment did not reach this office as usual. We saw it after our paper was struck off, at a neighboring office.

#### IN ANSON.

The Free Meeting-house in Anson will be dedicated on Wednesday next. Sermon by the Editor of this paper. Services to commence at 11 o'clock A. M.

#### IN BANGOR.

The new Unitarian Church in Bangor was dedicated week before last. The sermon was delivered by Rev. Mr. Hinton of Canton, Mass. The other parts were taken by Rev. Mr. Frothingham of Belfast, and Rev. Mr. Brimblecom of Norridgehook. This Church is of brick, and is said to be one of the largest and most splendid houses of worship in the state.

The largest trees do not grow on the highest mountains. If you would look for those that grow tall and thrive vigorously, you must descend to the luxuriant valley below. So, too, in looking for great men, you will not always find them in elevated situations. Descend amongst the humble, unpretending class of citizens who never aspire to be above the level with their fellows, and you will there find the truly great and good.

We would ask those who are so clamorous against the freedom of the age and the liberty of the press, whether virtue is inconsistent with good sense, or truth can suffer by knowledge, or religion by a free and thorough examination? If so let us have a gag law at once.

### WAY TO MAKE PROSELYTES.

The following recipe for making proselytes has long been tried by a number of sects and proved to be efficacious.

Compliment, highly, those of your own party; claim for them all the miracles, prophecies, gifts and promises; dress them in white robes; assign to them the purity of holy patriarchs, prophets, and apostles, and instate them in all the rents and profits of ancestral piety. Then abuse all unbelievers; misquote their writings; misrepresent their arguments; load on each the sins of all others; collect all conceivable depravity and charge it on them, and then triumphantly ask the multitude—Which side will you join?

### CONVERSION IN THE MINISTRY.

REV. CHARLES LEFEVRE, an Episcopal Clergyman of acknowledged piety, talents and high standing in the Church of England in Lower Canada, has renounced the doctrine of endless misery and embraced that of Universal Salvation. He is at present in Quebec, where he was summoned by the Arch deacon to give an account of his sentiments. Since his mind was called to the subject he has gone through the New Testament several times in Greek, with a particular reference to the Universalist controversy, and is thereby convinced that the views taken by the Universalists, are correct. He is considered one of the brightest ornaments of the Episcopal Church. Thus "the North gives up, and the South keeps not back."

### NEW SOCIETIES.

A new Society of Universalists has recently been formed in Colchester, Conn. and another in Nottingham, N. H. It is probable that new Societies will soon be formed in Middletown and in Woodbridge, Conn.

### KENNEBEC ASSOCIATION.

It is particularly desired that all the Societies in Kennebec and Somerset Counties, will be sure to be represented in the Association that meets in Belgrade on the 7th and 8th of next month.

### INSTALLATION.

On Wednesday, the 9th inst. the Rev. William Ford was installed Pastor of the Bethlehem Congregational Church and Society in Augusta. The order of exercises, and the several parts taken on the occasion, was as follows: 1. Music. 2. Introductory Prayer, by Rev. Mr. Hall, of Northampton. 3. Reading Selections from Scripture, by the same. 4. Hymn. 5. Sermon, by Rev. Orville Dewey, of New Bedford, from Prov. xi. 20. "He that winneth souls is wise." 6. Anthem. 7. Installation Prayer, by Rev. Francis Parkman of Boston. 8. Charge, by the same. 9. Right Hand of Fellowship, by Rev. Stevens Everett, of Hallowell. 10. Original Hymn. 11. Concluding Prayer by Rev. O. Dewey. 12. Anthem. 13. Benediction, by the Pastor elect—Mr. Ford.

The services generally were of an high order—the Sermon of Mr. Dewey, particularly, was a sensible, plain and able illustration of his subject, which was one well suited to the occasion. In the course of his discourse, he took occasion to speak of the causes of the dullness, or want of animation, among preachers—one of which was, that hitherto, parents, in selecting one of their sons to educate for the ministry, had gone upon the old rule of fitting the duller of the family; it being supposed, that for all other professions active men were necessary. His remarks tending to show, that the happiness or misery of every man depends upon the state of the mind, not in external, and that, therefore, every attention should be paid to a proper regulation of the mind, were peculiarly pertinent and impressive.

### ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

### NOTICE OF FRANKFORT & OTHERS.

I, too, Mr. Editor, have noticed the controversy between "Frankfort" and "A Universalist Preacher," and also the remarks bestowed by "Another Universalist Preacher" upon this controversy. This last named writer seems disposed to charge "Frankfort" with ignorance and with want of christian feelings and the politeness of a gentleman. Now, Mr. Editor, I am personally acquainted with "Frankfort," and I believe that you are likewise, and can bear me witness when I say that "Frankfort" is not an ignorant man, and is both a gentleman and a christian; and however much his attachment to Mr. Balfour may have inspired him with a zeal in his cause, that has led to an undue warmth of expression in the eyes of "Another Universalist Preacher," there is no lack of christian spirit in the man. We should think that some of the expressions used by "Another Universalist Preacher" in his remarks upon "Frankfort," were not only destitute of politeness and christian spirit, but were strongly marked by that feeling called *imprudence*. We presume, however, that it was the production of some hot headed young man and are willing to excuse it, hoping that years will teach him wisdom and experience moderate his enthusiasm.

We are really sorry that so much personal enmity is manifested by Mr. Hudson and his friends against Mr. Balfour. That Mr. Balfour has erred grievously, we are not disposed to dispute, and that by holding a large proportion of Universalists up to ridicule, because they cannot conscientiously believe that all the evils of sin are ended with this mortal life, and because they will not disbelieve in the immortality of the soul, he has sinned against the peace of the community which had extended to him the hand of fellowship and friendship, we do not deny—but we dislike the doctrine of retaliation, and do not like to see him sneered at as an *innovator*, or a destroyer of morality and religion.

When Mr. Balfour avowed himself an Universalist and the author of the letters to Prof. Stuart, (which letters myself and many others would be pleased to see republished in the Intelligencer,) the Universalists as a denomination were ready

to give him the hand of fellowship. And when he published his First Inquiry, were ready to hail him as an able co-worker in the same glorious cause of a world's salvation; notwithstanding some minute differences of opinion, which, as a *Protestant*, he had a right to entertain and defend; and no one was disposed to deny him this right.

This work Mr. Sabine reviewed in a series of Lectures, to which Mr. Balfour replied. In this reply the brethren of the Universalist denomination did expect, and had a right to expect, that he would confine himself to the defence of his book; or if he undertook to defend the Universalists as a body, that he would confine himself to a defence based on the spirit of the Constitution of the General Convention of the Universalists, which declares fellowship and brotherly love for all who believe in the salvation of all men through Jesus Christ.

In the formation of all communities individual right must, in some degree, be sacrificed for the general good; even a town cannot be governed or united without this is done. All men have a right to walk the streets, but to preserve peace it is sometimes necessary to give way and let a neighbor pass. In the formation of religious communities, minor points of belief must be sacrificed for the general welfare and some general truths agreed upon as a bond of union. Now there are two classes of Universalists; one believing that all evils natural and moral cease with the dissolution of the body, others that they do not; and that the salvation of the gospel being a moral salvation it must be accomplished by moral means.

The question, therefore, would be upon the expediency of forming two different communities. It was decided by argument, although not by vote, that as they agreed in the main point, (that all men would be saved finally) there was no necessity for two separate communities, and as one denomination, agreed to support and defend this truth; and incorporated an article in the Constitution to that effect. This, then, became the bond of union, and the law of the community, and whoever transgressed against this law, transgressed against the peace and welfare of the body. Mr. Balfour lays claim to membership with this body, and was bound by its laws, to defend the general sentiment which constituted its bond of union. In his reply to Mr. Sabine, he sinned against the peace of the order by openly attacking the opinions of a majority, or at least a respectable minority, and declaring that the doctrine of endless and limited future punishment stood upon the same ground and must stand or fall together. Mr. Hudson, on the other hand, came out in a wanton and unproved attack upon the opinions of those who did not believe in future punishment, and sinned also against the peace of the community. The public found the consequences of Mr. Hudson's publication when the prospectus was issued, but the assault upon an old and venerated brother which it contained, was its antidote. When Mr. Balfour issued his proposals for a reply, the effect was also dreaded; and the unmerited ridicule which he has poured out upon the doctrine of the immortality of the soul and the believers in future punishment, has showed that their apprehensions were not groundless. Mr. Hudson has again replied and with a better spirit, we are glad to observe, than that manifested in his first production. Mr. Balfour has again issued proposals for continuing this unholy war, but we hope the good sense of the public will put a stop to it by not patronizing any more works of this kind.

In the meantime Mr. Balfour has issued sundry publications in letters addressed to Drs. Beecher and Allen, &c. in which instead of defending the common cause as he was called upon to do, he has taken this opportunity to advocate his own private opinions, and treat the Universalists as a body rather contemptuously. One of his expressions was noticed by a Universalist preacher, who with real goodness of heart at the bottom, is too strongly wedded to Mr. Hudson's views to enlist his talents solely in defence of the whole body.—"Frankfort" could not believe that Mr. B. would thus wantonly attack his own brethren and charitably attempted his excuse; and we should gladly believe in "Frankfort's" exposition, had not Mr. B. repeated the same idea in some of his other works. Mr. Balfour has also said that "The orthodox endless hell and Mr. Hudson's are the same;" and with Mr. Hudson he classes all Universalists who believe in future punishment and ridicules them without mercy. Now even admitting that the doctrines of future punishment and the immortality of the soul are ridiculous, yet they are believed by a large number of Universalists with whom Mr. B. claims fellowship, and admitting that Mr. B's opinions are ridiculous, they are believed by many Universalists with whom Mr. H. claims fellowship. Yet they have both agreed (considering these two as representatives of both parties) rather than to have two different denominations, to drop minor points and unite in the defence of the final salvation of mankind. Of course all attempts on either side to ridicule the opinions of the other, is transgressing against the bond of union, and should be put down by the sentiments of the public. No patronage should be extended to works of this kind, and all editors should independently judge without respect of persons upon communications from either side, and admit none which sin

against the peace of the general sentiment of the order. If Mr. B. wishes to advocate the doctrine upon the ground that salvation is a physical deliverance and Mr. H. that it is moral, there is room enough for them to do it without flinging dust in each others eyes; let us either form two different denominations or unite in the defence of such truths as can be agreed upon. If Mr. Hudson wished to advocate future punishment, he might have done it without mentioning Mr. Balfour or his opinions. If Mr. Balfour had wished to defend the doctrine of salvation by a material resurrection he could have done it without adverting to "Mr. Hudson's hell."

YET ANOTHER UNIVERSALIST PREACHER.

[For the Christian Intelligencer.]

### A SHORT SERMON.

"Now if any man have not the spirit of Christ he is none of his."—Rom. viii. 9.

How very necessary it is that every one who has named the name of Christ, should scrutinize with an impartial eye the movements of his own spirit. Self-knowledge is very important inasmuch as upon it, (in a great measure) depend our happiness and usefulness, our present hopes and future joys. Without a knowledge in some good degree of our own heart, our evil propensities and the temptations of the adversary (to which all men are subject) will blindfold us and lead us into captivity, yea, the iron bondage of sin will be our portion, and we shall be driven to and fro, by every wind of doctrine, as the cloud before the storm, as a ship without a rudder, as having a name to live, but in truth, twice dead, and plucked up by the root. By watching with care the passions and volitions of our own spirits, we shall be enabled to prune the same with a proper understanding. And whilst we lop of the dead unfruitful branches, we shall also be enabled by the spirit of our Master to ingraft in the good olive tree of life, and thus "bring forth fruit unto salvation."

But while I would call the attention of my readers to self-knowledge, I would also remind them of that knowledge of God, and his government without which it is impossible to please him and enjoy his grace, spirit and smile. And this knowledge is to be found in God's revealed will and word, as manifested in the divine person and mission of Christ. And this knowledge of ourselves and of God's will and purpose, will, if properly obtained and applied to the heart, give us a holy zeal for the cause of Christ which "many waters cannot quench; neither can the floods drown it." My readers, does our knowledge lead us to believe that God's mercy is infinite, his love immutable, and his purposes unalterable? Then should this knowledge inspire us with a devout zeal, and fire our hearts with divine love which "will burn up every thing contrary to itself." Can we see by the eye of faith the unchangeable untiring love of God breathing through a crucified Saviour to a sinful world, and our hearts remain as hard and cold as a rock? Can we believe that a Saviour has been sent down from heaven to open a high way to glory and immortality, and still remain as stupid as if sin were no evil and a Saviour had never died? In a word, can we believe in that soul-animating and heart-cheering theme which "has been spoken by all God's holy prophets since the world began," and which embraces for its object the emancipation of a universe from the thralldom of sin, misery, darkness and death, and still continue drowsy and indifferent in the work of our Master? If so, we have strong reasons to fear that we have not the spirit of Christ, and therefore are none of his! This is no chimera, but a plain matter of fact, for it is declared by our text in language too plain and pointed to be misunderstood by the impartial reader. But it may be asked, "has not Christ died for all mankind, and has not the Father given him power over all flesh that he might give eternal life to as many as the Father hath given unto him, and will he not see of the travail of his soul and be satisfied?" I answer yes. And in view of such a happy event I would rejoice with my whole heart. But have we acknowledged, on our part, this relation by penitence and a humble submission to "the Lamb of God, who taketh away the sins of the world?" If so, we are Christians (in a peculiar manner) in our spirits, and do enjoy a well grounded hope, which will survive the crush of worlds and the consummation of the universe. But if we have not acknowledged Christ as our Master, taking him as our guide and director, have not drunk in to his heaven-born spirit—We may rest assured we are none of his in the sense of the text, but are walking according to the course of this world, and have the same "spirit which worketh in the hearts of the children of disobedience."

Would we learn the spirit of Christ, then, let us witness him weeping at the grave of Lazarus with the two sister, yea, view the harmless son of God raising the dead; healing the sick; opening the eyes of the blind; the ears of the deaf; feeding a multitude in a desert with a few loaves and fishes; behold him casting out demons; calming the tempests of the sea; and the storm of the wicked heart; behold him in view of the sufferings upon the cross, humbly submitting to the will of his Father, behold him when upon the cross, suffering the pains of an ignominious death, praying for his cruel murderers, "Father forgive them for they know not what they do." In a word, follow Christ from the manger to the cross; from his resurrection to his



## THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, SEPT. 18, 1829.

The General Election of State Officers which took place on Monday last, being a subject in which most of our readers, the largest part of whom are citizens of Maine, feel considerable interest, we have this week to devote more room than usual to a local subject. The votes for Governor, so far as we have obtained accounts of them, will be found below.

Kennebec.	Hunt.	Smith.
Gardiner, 286	132	
Hallowell, 469	83	
Augusta, 282	165	
Pittston, 160	44	
Winthrop, 280	42	
Readfield, 257	32	
Winslow, 86	36	
Sidney, 190	42	
Belgrade, 104	38	
Dearborn, 8	44	
Monmouth, 145	167	
Vienna, 89	17	
Mr. Vernon, 221	17	
Wayne, 180	13	
Waterville, 173	120	
Chester, 85	51	
Fayette, 168	15	
Greene, 76	91	
Vassalboro', 260	47	
Winslow, 55	40	
China, 149	90	
Albion, 58	93	
Farmington, 154	187	
Leeds, 145	65	
Temple, 50	75	
New Sharon, 128	92	
Clinton, 74	72	
Wilton, 98	103	
	4420	2001

Lincoln.	Hunt.	Smith.
Litchfield, 196	35	
Richmond, 89	59	
Woolwich, 78	10	
Wiscasset, 182	81	
Dresden, 98	43	
Bowdoinham, 154	95	
Whitefield, 113	93	
Nobleboro', 50	158	
Waldoboro', 242	76	
Alma, 99	7	
Edgecomb, 82	45	
Boothbay, 320	67	
Bath, 320	131	
Jeddoon, 87	87	
Warren, 95	17	
Westport, 27	11	
Bremen, 60	13	
Lewiston, 137	49	
Newcastle, 106	64	
Thomaston, 103	234	
St. George, 0	132	
Bowdoin, 105	59	
Topsham, 164	59	
Camden, 100	187	
Bristol, 154	122	
Washington, 36	66	
Phillipsburg, 100	25	
Union, 110	64	
	3181	2249

Somerset.	Hunt.	Smith.
Milboro', 87	27	
Norridgewock, 142	102	
Mercer, 93	44	
Starks, 60	80	
Industry, 90	37	
Bloomfield, 144	16	
Fairfield, 148	95	
Madison, 113	37	
Cornville, 63	23	
Canaan, 59	65	
East Pond Plantation, 12	22	
Anson, 61	23	
Concord, 24	6	
Athens, 39	29	
Harmony, 40	30	
Solon, 54	28	
Ripley, 21	50	
Pittsfield, 19	43	
New Vineyard, 22	44	
Strong, 59	62	
North Salem, 50	1	
Phillips, 58	77	
	1461	941

Cumberland.	Hunt.	Smith.
Portland, 826	845	
Brunswick, 352	106	
Freeport, 217	132	
Cape Elizabeth, 44	169	
Westbrook, 133	417	
Falmouth, 123	153	
North Yarmouth, 299	56	
Gorham, 211	218	
Winham, 187	179	
Scarborough, 62	260	
Standish, 103	232	
Gray, 47	219	
New Gloucester, 138	143	
Cumberland, 88	128	
	2930	3251

Waldo.	Hunt.	Smith.
Unity, 39	114	
Burnham, 0	33	
Freeborn, 33	85	
Troy, 54	19	
Belfast, 189	328	
Palermo, 61	114	
Swanville, 2	80	
Northport, 25	91	
Prospect, 45	205	
Waldo, 14	17	
Montville, 48	170	
Liberty, 7	52	
	517	1308

Penobscot.	Hunt.	Smith.
Bangor, 196	187	
Dixmont, 75	22	
Plymouth, 17	18	
Brewer, 79	49	
	367	276

Oxford.	Hunt.	Smith.
Livermore, 212	78	
Paris, 120	190	
Rockfield, 42	180	
Turner, 53	212	
	427	669

York.	Hunt.	Smith.
Saco, 322	270	
Biddeford, 157	125	
Buxton, 258	188	
Hollis, 164	225	
Lyman, 140	44	
Alfred, 129	104	
Sanford, 181	74	
Kennebunk, 220	152	
Kennebunk-port, 139	152	
Wells, 312	68	
York, 159	209	
Parsonsfield, 56	280	
Kittery, 101	131	
Elliot, 101	131	
Berwick, 211	202	
South Berwick, 124	154	
Lebanon, 148	171	
Shapleigh, 182	180	
Waterborough, 60	209	
Limerick, 123	87	
Newfield, 106	71	
Cornish, 103	104	
Limington, 96	271	
	16094	14176

## SENATORS ELECTED.

In Kennebec County, Messrs. Kingsbery, Morse and Hinds, are elected.  
In Somerset, Phelps is elected.  
In Lincoln, Gardner, Hiltop, Drummond, and Haley.  
In Cumberland, Dunlap, Megquier, and Ingalls.  
In York, Sweet, Goodwin, and Pike are said to be elected by 60 majority.  
In Waldo, Hall, and Hutchins are chosen.  
In Oxford, Hutchinson, and Steele are no doubt chosen.  
All the towns in Waldo give Smith 1555 majority.

## REPRESENTATIVES ELECTED.

Gardiner, Peter Adams; Hallowell, Wm. Clark; Augusta, Luther Severance; Monmouth, B. White; Pittston, E. Scammon; Winthrop, Thos. Fillebrown; Richmond, Ebenezer Hatch; Litchfield, John Smith; Bath, D. C. Magoun; Readfield, E. Hoyt; Mt. Vernon, D. McGaffy; Waterville, Timothy Boutelle; China, J. Weeks; Vassalboro', E. Robinson; Sidney, N. Merrill; Wayne, T. S. Bridgman; Wales, J. Andrews; Belfast, Peter Rowe; Palermo, B. Carr; Livermore, C. Barrell; Farmington, J. Johnson; Norridgewock, Samuel Searle; Starks, L. Groaton; Anson, Francis Caldwell; Milburn, Milford, P. Norton; Fairfield, Eliphalet Allen; Harmony, Joel Bartlett; Saco, George Scamman; Biddeford, Daniel Deshon; Kennebunk, E. E. Bourne; Hollis, Jabez Bradbury; Kennebunk-Port, Jona. Stone, Jr.; Lyman, Nath. Hill; Alfred, Daniel Goodenow; South Berwick, Thos. Goodwin; Berwick, Richard Shapleigh; Wells, Nicholas Gilman; York, Cotton Chase; Lebanon, Nathan Lord, Jr.; Sanford, John Powers; Limerick, John Sanborn; Newfield, Gamaliel E. Smith; Parsonsfield, Abner Keezer; Limington, Nath'l Clark; Freeport, E. Wells; Cape Elizabeth, M. Higgins; Westbrook, G. Bishop; Falmouth, S. Morrell; North Yarmouth, J. Mitchell; Windham, J. Waterman; Brunswick, William Curtis.

In this town the votes were as follows:—for Governor, Hunt 286, Smith 132, and Whitman 4. For Senators Mr. Kingsbery had 318, Morse 290, Hinds 289, Smith 127, Burnham 122, Russ 97. Peter Adams was elected Representative.

**Launch.** A beautiful ship of 360 tons, called the MERCOR, was launched from the yard of Messrs. Bradstreet & Gould, in this village, on Tuesday last. She is pronounced by competent judges to be equal if not superior to any ship ever built on Kennebec river. We are gratified in being authorized to say, that no ardent spirits were used at the launch, nor for a large part of the time she was building, by the workmen employed upon her.

The following is taken from the Philadelphia U. S. Gazette. It shows, what we imagined last week, that the enlightened legislatures of other States had taken the works of internal improvement into their own hands. Could not our State do something in the same way.—If Maryland borrows eight millions for the purpose; could not Maine, whose natural resources are quite as great, venture upon one million?

## CANALS, &amp;c.

**New York**—has borrowed nine millions of dollars, to complete her Erie, and Champlain Canals.  
**Ohio**—has borrowed and will require five or six millions, to complete her Canals.  
**Maryland**—will want and must borrow at least eight millions, before her Rail roads are completed.  
**Pennsylvania**—has borrowed and now owes about seven millions of dollars.

**France.**—An animated debate lately occurred in the French Chamber of Deputies, on the subject of the Slave Trade.—Some of the members desired to make death the penalty of trading in slaves, while others thought banishment too severe a punishment. The debate was suspended without any definite conclusion or alteration of the existing law on the subject. The crime of equipping vessels for the slave trade, and for kidnapping, are now, it appears, punished only by banishment.

**Invasion of Mexico.**—Capt. Crothers, of the sch. Spartan, who arrived at Baltimore on Sunday evening last in 12 days from Havana, states that a few days before he sailed, all the transports which had been engaged in conveying the Spanish troops to the Mexican coast, with the exception of the ship Bingham which has been driven into N. Orleans, has returned. Capt. Crothers conversed with the captains of the transports, many of whom were Americans, who informed him that the troops had all safely disembarked on the Mexican coast—one half the number within the bar of Tampico, and the rest were about six miles below the city, amounting in the whole to 3300 men. Immediately after the landing of the troops a body of Mexican cavalry, to the number of 400, marched down to the shore with colors of the Republic flying—but upon approaching the encampment, they hoisted the Spanish flag and joined the invading army. The Spanish commander then presented to each of the soldiers a doubloon, and paid the amount of the arrears due them by the Mexican

Government. Capt Crothers also reports that the sch. Hound, formerly of Baltimore, had been chartered by the Spanish authorities, and was to be despatched to New-Orleans to transport to Tambico the troops of the vessel which had put in there. The transports now at Havana had been re-engaged to convey a further supply of troops to the coast of Mexico.

## Baltimore Gazette.

**A Seal in Lake Ontario.** The Palmyra Sentinel states, that a short time since, a party of gentlemen and ladies from Pultneyville, made an excursion of pleasure, in a small sail boat on Lake Ontario.—While at the distance of about half a mile from the shore, they saw a large seal swimming in the lake. It soon approached the boat, and attempted to come on board, first at the bow. Failing there, it went round and made another effort at the stern, where the ladies were sitting. They had no courage to resist the unwelcome visitor, and the party returned to the land without the company of the singular animal. It is a very rare thing to see one of the animals in our lakes. This is the first we have heard of having been seen in this Lake.

**New-Orleans.** An extract of a letter from New-Orleans, under date of August 24, confirms the most melancholy fears respecting the health of that city. It says:—"The yellow fever is now raging in this city with the utmost violence. On the 7th inst. there were 62 persons interred, and there have been no less than forty daily since then. The natives of the city have not escaped, and several of them have fallen victims. It is impossible for me to describe the distress existing. God knows how soon I myself may be attacked, as no one is considered safe. The Physicians, in fact, have advised my remaining, as they consider the change of air much more dangerous than going.—The disease is so violent, that many have died in sixty hours. Of the many Spaniards who arrived here lately from Mexico, nearly all have fallen victims."

## QUEBEC, August 27.

A melancholy accident occurred a few days ago a little below Kamouraska. Two children of about six years of age, who had gone to gather fruit did not return home the same day they had left the house. About dusk the anxious mother went in search of them, but in vain; eight days elapsed without hearing of them, when they were found dead in each other's little embraces at the foot of a tree. What sufferings must these little innocent beings have borne before death!

**French Critique on Milton.**—Milton is a tedious barbarian, who writes a commentary in ten books of rambling verses on the first chapter of Genesis. He is a slovenly imitator of the Greeks: he disfigures creation, and instead of producing the world by the fiat of God like Moses, sets the Messiah to bungle at tracing out with a pair of Compasses a celestial manufacture. He spoils Tasso's hell and devils; and makes Satan a casuist in divinity.—Upon the whole, the Paradise Lost is obscure, whimsical, and disagreeable.

## PENOBSCOT ASSOCIATION.

The Penobscot Association of Universalists will meet in Dexter on the 14th, and 15th of October.—The new meeting-house recently erected by the Universalist Society in that town will be dedicated on the first day of the Association.—Sermon by the Editor of this paper. Ministers and Delegates from all the Societies are particularly requested to be punctual in their attendance.

## TO CORRESPONDENTS.

"An observer" is received and under consideration.  
**MARRIED.**  
In this town, by Geo. Bachelder, Esq., Mr. Joseph Douglas to Miss Hannah Booker.  
In Readfield on the 23d ult. by James Fillebrown jr. Esq. Mr. Sanford Howard of Eaton, Mass. to Miss Matilda Williams formerly of the same place.

## DIED.

In Vassalboro' on the 9th inst. Mr. Benjamin Williams, aged about 33. Mr. W. was an industrious mechanic, enjoying the confidence of his neighbors. In sentiment he was a Universalist. He retained his senses to the last, and bore witness to the power of his faith to sustain the soul in the hour of death. Amongst his last words was his request that the Editor of this paper would attend his funeral.  
In Pittston, Miss Charlotte Loud aged 25.

## MARINE JOURNAL.

## PORT OF GARDINER.

## ARRIVED

	September 11.
sch. Debuture, Waite, Boston.	
sch. Warrington, Waite, Boston.	
sch. Friendship, Nickerson, Dennis.	September 12.
sch. Mind, Weymouth, Salem.	September 13.
sch. Don Quixote, Calwell, Salem.	
sch. Deborah, Jewett, Boston.	
sloop Elizabeth, Gould, Salem.	September 14.
sch. Pearl, Brown, Boston.	
sch. Two-Friends, Nickerson, Dennis.	September 16.
sch. Polly-&Nancy, Osgood, Newburyport.	

## SAILED.

	September 14.
sch. Oaklands, Tarbox, Boston.	
sch. Achash-Parker, Bennett, Nantucket.	
sch. Lucy, Baker, Dennis.	
sch. Commerce, Manning, Ipswich.	
sloop Edward, Sweet, Salem.	

**THE NEW HYMN BOOK.**  
DESIGNED for Universalist Societies,  
Compiled by SEBASTIAN & RUSSELL  
STREETER, for sale at the Gardiner Bookstore  
by P. SHELTON. July 6.

## STATE OF MAINE.

## COUNTY OF KENNEBEC, ss.—

A Court of Probate held in Augusta, in and for the county of Kennebec, on the second Tuesday of September, being the eighth day of said month, A. D. 1829, a copy of the last will and testament of HENRY DEARBORN, late of Roxbury, in the county of Norfolk, and Commonwealth of Massachusetts, Esquire, deceased, testate, with a copy of the Probate thereof, under the seal of the Court of Probate, in and for the county of Norfolk aforesaid, where said will has been duly proved and allowed, having been presented to me, the Judge of Probate, in and for the county of Kennebec, by H. A. S. Dearborn and John B. Davis, Esquires, two of the Executors therein named, who represent that there is property within the said county of Kennebec, upon which the will of the said Henry Dearborn must operate, and request that said will may be filed and recorded in the records of the Probate Court, for the said county of Kennebec.

Whereupon I do order that the subject of said application of said H. A. S. Dearborn and John B. Davis, be considered at a Probate Court to be held at Augusta on the second Tuesday of November next, at 10 o'clock, A. M. and that notice be given to all persons interested, by publishing this order in the Christian Intelligencer and Eastern Chronicle three weeks successively, thirty days at least, previous to the setting of said Court. All persons interested therein may then and there be heard, if they see cause in relation to the premises.

Given under my hand at Augusta, this eighth day of September, A. D. 1829.  
H. W. FULLER, Judge.

Attest:  
W. EMMONS, Register.

## MUSIC &amp; HYMN BOOKS.

**STOUGHTON COLLECTION OF CHURCH MUSIC.** selected and arranged by the Stoughton Musical Society, one of the oldest Societies in New-England, from the most approved ancient and modern authors. Preserved as originally written, pp. 300. Price \$8 per dozen, and \$1 single.

The **NEW HYMN BOOK**, designed for Universalist Societies, by SEBASTIAN & RUSSELL STREETER, by the hundred, dozen, or single. Also—**ANCIENT HISTORY OF UNIVERSALISM**, &c. &c. at the Literary Bookstore, Portland.  
S. COLMAN, General Agent for Publishers.

## LOST.

ON the third or fourth inst. between Brunswick and Berwick, Maine, a caliskin **POCKET BOOK**, containing from forty to fifty dollars in Bank Bills, mostly if not all, of the Dedham Bank, Mass. A note of hand of thirty-five dollars and some cents, signed by James Capen, Jr. to the subscriber and some other papers of no use to any one but the owner. Whoever has found the same and will leave it with Nathaniel Hobbs, landholder in Berwick, or with Nathaniel Littlefield, near Wells' Landing, or with James Capen, Jr., Gardiner, Maine, or give information where they can be found to the subscriber at Stoughton, shall receive five dollars reward.  
JAMES CAPEN.  
Stoughton, Sept. 10, 1829.

## REMOVAL.

**ROBERT WILLIAMSON,**  
TAILOR.

WOULD inform his friends and customers, that he has removed to the new Building opposite Mr. E. M. Lellan's Tavern, where he carries on the above business in a NEAT and FASHIONABLE STYLE.  
Sept. 16.

## CONSTABLE'S SALE.

**TAKEN** on Execution and will be sold at public vendue to the highest bidder on Saturday, the tenth day of October next at 10 o'clock, A. M. at E. M. Lellan's Tavern in Gardiner, all the right in equity which John Sewall has to redeem the following described real estate, situated in Gardiner, being the west part of Lot numbered 67, containing about 26 acres, on the north side of the Cobbesee Contee river, and lying on the road leading from the New Mill, (so called,) to the Horse Shoe Pond; being the same now occupied by said Sewall. For a more particular description refer to the plan of the Cobbesee Contee Tract made by Solomon Adams, Esq. dated December 30, 1808.

**EZEKIEL WATERHOUSE,**  
Constable of Gardiner.

Gardiner, Sept. 5, 1829.

**NOTICE** is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and estate which were of Susannah Heath, late of Gardiner, in the County of Kennebec, widow, deceased, intestate, and has undertaken that trust by giving bond as the law directs: All persons, therefore, having demands against the estate of said deceased, are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to  
Wm. PARTRIDGE, Administrator.  
Gardiner, Sept. 8, 1829.

## BALLOU'S

## HISTORY OF UNIVERSALISM.

**JUST** received, and for sale by P. SHELTON, in Gardiner, and Wm. A. DREW, in Augusta, the Ancient History of Universalism, from the time of the Apostles, to its condemnation in the fifth general council, A. D. 553. With an appendix, tracing the doctrine down to the era of the Reformation—by Hosea Ballou, 2d. Price—bound in sheep \$1 20 cts.  
Gardiner, May 1.

## NEW TESTAMENT LEXICON.

**JUST** received and for sale by P. SHELTON, a **GREEK LEXICON**, adapted to the New Testament, with English Definitions, by Rev. S. C. LOVELAND, price \$1 25. The design of this work, says the author, "is to facilitate the study of the New Testament in its original language, and to render it the more accessible to my fellow citizens. It presents them the explanation of those words that speak the treasures of divine inspiration, in their native tongue."  
Gardiner, April 23.

## PRINTING

Of all kinds executed with neatness at this Office.

ascension to heaven; and then say, was he not the greatest and best being that ever visited the earth? But notwithstanding his greatness and goodness, he was touched with the feelings of our infirmities. Charity, benevolence, hospitality and kindness breathed through his whole life towards a world lying in wickedness. Oh! my reader, what a perfect example of piety for you and me, and all who would have Christ for their Master, his spirit for their inheritance, and heaven for their home. Would we have the spirit of "Christ the hope of glory," then we should read with prayerful attention the oracles of God, yea, read much and often that page "which has God for its author, and salvation for its object, and heaven for its end;" that page which is as a lamp and light for a world setting in the dark regions of death.

"Read God's word once, and you can read no more, for all books else, appear so mean, so poor,—Verse will soon prove, but still persist to read, And God's word will be all the book you need."

And after reading and reasoning with penitence and contrition the instruction which the Bible affords, let us faithfully carry its teachings into practice, and let the mind which was in Christ be in us in every deed, and ever cherish that "charity which suffereth long and is kind; which envieth not; which is not puffed up; which rejoiceth not in iniquity; but rejoiceth in the truth; beareth all things; believeth all things; hopeth all things; endureth all things; and never faileth." And we then shall be Christians in the sense of the text, yea, we shall have our name enrolled with the "church of the first born in heaven." And, my brethren, seeing it is our privilege to enjoy the spirit of Christ while on earth; "is it not high time to awake out of sleep; for the night is far spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armor of light;" and we shall sensibly realize that the "law of the Lord is perfect converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clear, enduring forever; the judgments of the Lord are true and righteous altogether;—and knowing that nothing will be able to separate us from the love of God which is in Christ Jesus our Lord; we may ever rejoice and triumph over every seeming evil of earth; caring more for the things of God than for the things of man. For it is better to be a door-keeper in the house of God, than to dwell in the tents of wickedness.

## A RESTORATIONIST.

[For the Christian Intelligencer.]

## QUERIES.

MR. EDITOR:—Our Unitarian friends profess to be liberal—to think no less of a man, nor to treat him any less kindly on account of his honest opinions. Their preachers and public writers say much by way of encouraging free and independent inquiry. They professedly allow to all their brethren the right of forming their opinions for themselves and to reject none from their communion on account of their entertaining views that may not be also entertained by a majority of their brethren. I think well of such a doctrine—but think better of it whenever I see it carried into practice. I do not say the Unitarian brethren do not practice according to their liberal professions. I only ask, if, when any one of their brethren expresses his fellowship for another order of Christians with whose general views he accords, and does not in so doing disavow his Unitarian brethren, they think it their duty to treat him with neglect and endeavor to injure him by taking from their countenance and patronage? If they will not allow their brethren to say, in the spirit of Christian liberality, that they feel to fellowship other Christians with whom they are in common with many in the order, mainly agree in sentiment, I would also inquire,—where is their consistency in complaining of exclusiveness and illiberality on the part of the orthodox? Dr. Channing exhorts his brethren to break down all the walls of sects, and to consider themselves in fellowship with and members of every denomination where truth is to be found—as Franklin considered every place his country where Liberty dwelt. If an Unitarian follows this advice ought he therefore to be proscribed? A LAYMAN.

**TARBOROUGH, (N. C.) August 28.**  
Within a few days past an immense quantity of rain has fallen in this vicinity. The water courses have risen considerably and still continue rising; the lowlands are all overflowed, and most of the roads rendered impassable. We have had no mails on the Petersburg and Newbern routes since last Saturday. It would be impossible to estimate the damage already sustained by our farmers, in the destruction of crops, stock, &c.

The crops continue very inferior, and without a prospect of any material improvement. The Caterpillars have not, as yet



## POETRY.

[From the Ladies' Magazine.]  
OLD AND NEW TIMES.

When my good mother was a girl—  
Say thirty years ago,  
Young ladies then knew how to knit,  
As well as how to sew.

Young ladies then could spin and weave,  
Could bake, and brew, and sweep;  
Could sing and play, could dance and paint,  
And could a secret keep.

Young ladies then were beautiful  
As any beauties now—  
Yet they could rake the new-mown hay,  
Or milk the "brindled cow."

Young ladies then wore bonnets too,  
And with them their own hair;  
They made them from their own good straw,  
And pretty, too, they were.

Young ladies then wore gowns with sleeves  
Which would just hold their arms;  
And did not have as many yards  
As acres in their farms.

Young ladies then oft fell in love,  
And married, too, the men;  
While men, with willing hearts and true,  
Loved them all back again.

Young ladies now can knit and sew,  
Or read a pretty book,—  
Can sing and paint, and joke and quiz,  
But cannot bear to cook.

Young ladies now can blithely spin  
Of "street yarn" mazy a spool;  
And weave a web of scandal too,  
And dye it in the wool.

Young ladies now can bake their hair,  
Can brew their own cologne;  
In borrowed plumage often shine,  
While they neglect their own.

And as to secrets who would think  
Fidelity—a pearl?  
None but a modest little Miss,  
Perchance a country girl.

Young ladies now wear lovely curls,  
What pity they should buy them;  
And then their bonnets—heavens! they fright  
The bean that ventures nigh them.

Then as to gowns, I've heard it said  
They'll hold a dozen men;  
And if you once get in their sleeves  
You'll ne'er get out again.

E'en love is changed from what it was,—  
Although true love is known:  
'Tis wealth adds lustre to the cheek,  
And melts the heart of stone.

Thus Time works wonders;—young and old  
Confess his magic power,  
Beauty will fade; but Virtue proves  
Pure gold in man's last hour!

## MISCELLANY.

[From the Christian Register.]

## IMPORTANCE OF EARLY HABITS.

The importance of early habit, we cannot in youth adequately feel. It is then that the character is generally moulded to the form it will permanently bear. The habits we then acquire, we generally carry with us to riper manhood, they adhere to us, in old age, and with them we lie down in the grave. Years seldom alter them, and the longer we live, the more difficult does it become to free ourselves from their power. The truth of these remarks, experience constantly confirms. A youth of indolence & dissipation, is but the commencement of an useless and disreputable life. Early indulgences in petty vice are generally the preparation for habitual misconduct and daring crime; and seldom do we find a youth of virtuous habits and pious disposition, which does not gradually form a manhood of excellence and honor, and an old age of peace and hope.

It is then of the first importance that the habits of early life should be formed with circumspection, with frequent and serious reflection on the consequences they will bring, and under the influence of the motives and rules of religion. Yet there is perhaps nothing on which we bestow in youth less deliberation. Habits are, in general, little more than the effect of accident, the result of our peculiar situations, or of the imperceptible influence of the friends with whom we are connected. They are taken up almost unconsciously, and persisted in from mere inconsideration, till they are become fixed and deep-rooted, and have given their cast to the whole character. Of habits which are formed in this way I will mention the excessive love and pursuit of amusement. It is not required that the innocent sprightliness of our earlier years should be rigidly subdued, and the cheerfulness of the youthful spirit be broken by severe and continual restraint. But while we seek the relaxations we are permitted to enjoy, there is not danger, unless we proceed with frequent reflection and occasional self-denial, that the pursuit of mere amusement will become the ruling passion; that habits of indolence, of inattention to serious employment and neglect of important duty, will be formed and fixed; that constant dissipation may absorb the mind and unman the soul, may incapacitate us for useful occupation, give a levity to the whole character, and turn our lives into a continual succession of follies and unprofitableness? There is yet a greater evil attending it. Habits of dissipation soon enervate the moral character, and exhaust our best affections; by leaving no time and

by incapacitating the mind for serious reflection, they gradually wear away the vigor and effectiveness of moral principle, and render the heart dead to religious impressions, and often cause a career of mere thoughtlessness and folly to terminate in vice and ruin.

The danger of falling into vicious habits is greater in youth than at any subsequent period of life. The passions are then stronger; there is more craving for indulgence; and the weakness and immaturity of reason render it a less powerful restraint than in after years. Our principles and our habits of virtue have not gained the strength they will acquire by age; we have less prudence and wisdom, and thus have less power to resist temptation. From want of experience we do not feel the important consequences which will follow our conduct, and are apt to imagine that slight deviations from virtue, even though so often repeated as to become habitual, are little to be feared, and we therefore neglect to guard and restrain ourselves. But the consequences of this neglect may be fatal. The flame we thus suffer to kindle and spread, will soon dislodge our control and will carry with it destruction. The disease we thus suffer to creep upon us will soon become fixed, and will turn our after lives to pain, wretchedness and vain regret. The strength of vicious desire is increased by indulgence, while all the means of controlling it—the voice of conscience, the restraint of moral feeling and religious principle, the motives furnished by the love of friends, by desires of good reputation, by worldly advantages, and by the fears and hopes of hereafter—will fast lose their power; and he, who at first would have shuddered at the thought of great wickedness, finds that he is fast approaching it, and that the habit of thoughtlessly yielding to small indulgences, and giving way at all times, to trifling temptations, has rendered him at last the wretched victim of fearless and hardened profligacy. Here then is a danger which we ought to guard against with our utmost strength. We ought here to be vigilant and resolute, never to yield to temptation the slightest forbidden indulgence, to go not to the uttermost of even lawful gratification, to heed and obey the first remonstrance of conscience, and never to continue in a practice, however trifling it may now seem to us, from which our own conscience warns us, which the experience of others proclaims to us as ruinous, and which the word of God condemns.

N. C. S.

[From the Christian Enquirer.]

## ELECTION AND REPROBATION.

At the present period, many who call themselves Calvinists, deny that Calvin taught the doctrines of Election and Reprobation, in the manner ascribed to him by his opponents. That our readers may judge for themselves, what Calvin's views were, we have made the following extracts, (verbatim et literatim,) from his Exposition of the Epistle to the Romans, chap. ix. 22 and 23 verses. *What if God willing to show his wrath, &c.*

"Their manner of difference is that Reprobates are Vessels of Wrath unto Damnation: The Elect, vessels of Mercy unto Salvation, and both for the glory of God. A vessel of wrath is such a one upon whom GOD will show no mercy, but will be angry with him for his sin, leave him in it, and at last take vengeance on him for it. A vessel of Mercy is such a one upon whom God propitieth to show mercy, in forgiving his sin, bringing him out of it, and unto salvation."

"Here care is to be had of distinguishing some like phrases, as a Vessel of Wrath, and a child of Wrath. These differ. A child of wrath may be a Vessel of Mercy, but a vessel of wrath cannot. As Paul\* and the elect Ephesians are by Nature the children of Wrath, as well as others. A child of wrath denotes our corrupt estate. A vessel of wrath the destination of such a one to damnation. But a child of Disobedience, and a vessel of Wrath are all one. Again,

"We preach Mercy; if thou be a Reprobate, it is not meant to thee, but to the elect. It may be, that when mercy is preaching, and pouring down, the reprobate looks after it, and thinks to have it; but he deceives himself. When a father is cutting bread among his children, their little eyes are upon every piece that is cut: It may be also the dog stands by (Reprobates may not grudge the comparison, whose state is worse than the dog's.) The dogge it may be stands by, and gazes for the bread: but the Father gives the bread to the children: he gives the dogge also, but it is a cudgel or whip, and spurns him from him. So mercy is the children's bread, it hangs not for the Reprobates tooth."

"2. There is a great difference also between the Elect and Reprobate, in regard to their end. The Elect shall be saved, the Reprobate, assuredly damned. Sometimes he vseth the Reprobates as a rodde, to chastise his children, but when he hath served his pleasure by them he deals with them as he did with the King of Assur,† he throws them into the fire."

"God vseth them, who cannot but use them well, and they do no more but what he hath appointed; and when they have done according to this secret appointment, they shall be damned, for not obeying his revealed appointment. Yea he will make that which they do against his will, to serve his own will, and our good."

\* Ephes. 2, 6. † Essay 10, 6, 12.

## LIBERTY OF CONSCIENCE.

In the valuable *Life of Locke*, by Lord King, just published, his Lordship observes:—"By the Independent Divines, who were his instructors, our philosopher was taught these principles of religious liberty, which they were the first to disclose to the world." We are inclined to think his Lordship here gives the independents credit for more than they are entitled to. Dean Tucker well observed, in answer to Dr. Kippis, who made the same claim, "You, Sir, suppose that the English Independents were the first persons who found out the right of liberty of conscience. I am not disposed to detract from my countrymen the honor of this discovery, but I fear the fact is far otherwise. I believe the Dutch were the first people who forebore to persecute by discovering that those who could agree about buying and selling need not cut one another's throats about points in religion. Indeed the apologies of Episcopacy at the Synod of Dort, and the writings of Grotius, might have given a sanction to this mercantile proceeding; and might have enabled those who felt the benefit of a freedom of trade to give good reasons likewise for liberty of conscience. But the principles itself did not originate from Divines and Philosophers, but from tradesmen and mechanics; and, mortifying as the consideration is, I fear it must be acknowledged that the idea of being a consistent Protestant never entered into the head of any man for upwards of seventy years after the Reformation.—Happy should I have been if the times would have permitted me to declare that the case at present is entirely altered." We have looked carefully into the conference between the Presbyterian and Independents during the time of the civil wars, and can find nothing like an assertion of liberty of conscience for any but the Independents themselves. Nay, their greatest writer, Owen, so late as 1668, fell even short of the Presbyterian Baxter; for in answer to a Plan of Comprehension, delivered to him by Baxter, he objected that it would include the Socinians. Baxter told him, "if there be nothing against Socinianism in the scripture, it is no heresy."

The Independents would not disclaim the power of the civil magistrate to punish for opinions; but they objected to the punishment of those who were agreed as to what they chose to call the fundamentals of Christianity. They had no objection to the punishment of Socinians and Quakers.

The Independents went a step farther than the Presbyterians; but they were still persecutors.—*London paper.*

## MEN RAISED BY MERIT.

Industry and application, are beautifully exemplified by the success of some of the greatest men in the civilized world, who have attained to eminence from obscurity and indigence. *Hutton*, the great geometrician, was a Coal-heaver. *Huddart*, the mechanist and mathematician, was a shoe-maker. *Brindley*, the Civil Engineer, who planned and executed the immense Canals of the Duke of Bridgewater, was an untaught common laborer.—*Arkwright*, who invented the machinery of the Cotton mill, which eventually established the manufacturing pre-eminence of England, was a barber. Our own country too is prolific of instances. *Franklin* was a journeyman printer; *Rittenhouse* was a plough boy; *Fulton*, the discoverer of the power of Steam and thereby the donor of one of the greatest gifts bestowed upon man, was a poor youth. *John Q. Adams* & *Wm. H. Crawford* spent the first years of manhood in "teaching the young idea how to shoot," and *Henry Clay*, *Daniel Webster* and *Martin Van Buren* sprung from poverty.—*Raleigh Register.*

## THE CHOICE OF A WIFE.

The whole secret of choosing well in matrimony may be taught in three words—*explore the character.* A violent love-fit is always the result of ignorance; for there is not a daughter of Eve that has merit enough to justify romantic love, though thousands and thousands may reasonably inspire that gentle esteem, which is infinitely better. A woman-worshipper and a woman-hater both derive their mistakes from ignorance of the female world; for, if the character of women were thoroughly understood, they would be found too good to be hated, and yet not good enough to be idolized.—*Christian Spectator.*

## COMMISSIONER'S NOT CE.

WE the Subscribers, having been appointed by the Hon. HENRY W. FULLER, Judge of Probate, to receive and examine the claims of creditors to the estate of STEPHEN JEWETT, late of Gardiner, in the county of Kennebec, deceased, represented insolvent, do hereby give notice that six months are allowed to said creditors to bring in and prove their claims, and that we shall attend to that service at the office of S. Kingsbury in said Gardiner, on the first Monday of the month of August, and five following months, from 2 to 6 o'clock P. M.

S. KINGSBURY, } Commissioners.  
EDWARD SWAN, }

Gardiner, July 29, 1829.

## CREAP ROOM PAPERS.

P. SHELTON has recently received a new supply of Room Papers and Borders—some as low as twenty cents a roll—and from that price to a dollar—making in the whole an uncommonly good assortment.

Also—A variety of handsome Fire Board patterns—cheap.  
Gardiner June 17.

BLANKS—for sale at this office.

## NEW AND CHEAP BOOK-STORE.

WILLIAM PALMER has this day opened a Bookstore, Circulating Library, & Book Bindery, in the new building opposite E. McEllan's Hotel, where he has a large assortment of SCHOOL BOOKS & STATIONERY. The following comprise a part of his stock:—Woodbridge & Willard's Geography, Morse's do., Cumming's do., Woodbridge's do., Kinne's Arithmetic, Colburn's do., Bezout's do., Smith's do., Webster's Spelling Book, Cumming's do., Juvenile do., National do., Walker's large and small Dictionaries, Primary Class Book, Reading Lessons, Murray's Grammar, English Reader, National Reader, Definition do., Popular Lessons, History of the United States, Blair's Rhetoric, Whelpley's Compend, Virgil Delphic, Cicero de Oratore, Excerpta Latinis, Titii Livii, Latin Reader, Latin Grammar, French do., Greek do., Shervell's Lexicon, Flint's Survey, Bowditch's Navigator, Blunt's Coast Pilot, Watt's Hymns; Methodist do., Springer's do., Cottage do., Bibles, Common Prayer, Ink, Paper, Quills, Slates, Pencils, Penknives, &c. &c.

Also—A large assortment of BLANK BOOKS—consisting of Ledgers, Day Books, Records, Journals, Alphabets, Memorandums, &c.—all of which will be sold cheap for country produce, Rags or CASH.

BOOK-BINDING executed with neatness and despatch. Blank Books ruled and bound to any pattern at short notice and in a workmanlike manner. Old Books rebound at Boston Prices.  
Gardiner, August 20, 1829.

GARDINER IRON COMPANY have for sale at their Store in Gardiner,

Mill Cranks, Rims and Spindles; Iron Knees, Slanchions, Cogs and Shives, Wind ass Necks, Hawses Pi-e, Capstan Heads, Rims and Spindles; Crow Bars, Plough Moulds & Counters, Axletree Shapes, Sleigh Shoes, Patent and Common Oven Mouths, Cast Wheel Hubs, Cart and Waggon Boxes;

1-2 3-4 and 1 inch LEAD PIPE—for Aqueducts.

Also—a large assortment of IRON AND STEEL. Old Sables, Swords and English Round, Flat and Square, IRON: Horse, Deck and Spike Rods, by the ton or smaller quantity; Cut and Wrought Nails, Nails, Vices, Circular Saws and Files.

The Forge and Furnaces are in operation and prepared to furnish Forged Shapes, and Iron Castings, of any size or description. Their assortment of patterns are extensive, embracing most sorts of machinery now in use, such as Gearing for Cotton, Woollen, Grist, Felling and Saw Mills, Paper Mill Screws and Hay Press, Forge Hammers and Anvils.

Castings will be furnished at the shortest notice from any pattern that may be required, on the most liberal terms.

Their Machine Shop is well calculated for fitting and preparing all kinds of machinery.

Orders for any of the above addressed to the subscriber will meet with immediate attention.

JOHN P. FLAGG, Agent.

Gardiner, Nov. 1, 1828.

## TAILORING BUSINESS.

THE Subscriber would inform his friends and the public, that he has opened a Shop in the Old Masonic Hall, over Messrs. Shaw & Perkins' Store, in Gardiner, where he intends carrying on his trade. He believes that such is his experience, he shall be able to CUT and MAKE CLOTHES of every description in a style superior to that of any other establishment in the village; and his terms will be as reasonable as any in the State.

All work will be executed at short notice, and every favor gratefully acknowledged.

N. B. UNIFORMS, of any description, made after the latest fashions.—All applications for CUTTING attended to immediately.

ROBERT WILLIAMSON.

Gardiner, June 12, 1829.

## HORSE FERRY.

THE public are respectfully informed that the HORSE FERRY BOAT at Gardiner Village, will be ready for the transportation of Passengers, Carriages, &c. across Kennebec River, on Monday the 24th inst. The rates of toll established by Law, are as follows:—for each foot passenger, two cents; each person with a wheelbarrow, hand-cart, or other like vehicle, three cents; one horse and horse, six and a quarter cents; one horse and wagon or cart, ten cents; two horses and wagon or cart, twelve and a half cents; each team, including cart, wagon or sled, drawn by not more than four oxen, twelve and a half cents, and two cents for each additional beast; one horse and chair, sulkey or chaise, twelve and a half cents; each coach, chariot, phaeton, curricule or barouche, drawn by two horses, eighteen and three quarter cents; and for each additional horse, two cents; each stage coach, drawn by four horses, twenty cents; neat cattle and beasts of burden, exclusive of those rode upon or in teams, two cents each; sheep and swine at the rate of six cents per dozen.

The proprietors have spared no pains or expense to make the Ferry as convenient in every respect as possible, and will always employ civil and attentive ferrymen.  
August 19, 1829.

## KENNEBEC ss—

WEREAS Reuben Bean, Guardian of Levi Eldridge, Mehitable Eldridge, Rhoda Eldridge, Eunice Eldridge, Betsey Eldridge, and William Eldridge, has presented an account of his Guardianship to the Judge of Probate, in and for said county, for allowance. All persons interested in the settlement of said account are hereby notified to appear at a Court of Probate, to be held at Farmington, in and for said county, on Thursday the seventeenth day of September next, and shew cause, if any they have, why said account, as exhibited, should not be allowed.

Given under my hand at Augusta, this twenty-eighth day of July, A. D. 1829.

H. W. FULLER, Judge.

## INSURANCE AGAINST FIRE.

THE Subscriber, Agent of Manufacturers' Insurance Company, in Boston, will insure Houses, Stores, Mills, &c., against loss or damage by Fire. E. F. DEANE.  
Gardiner, Nov. 21, 1828.

## PRINTING

Of all kinds executed with neatness at this Office.

## COPARTNERSHIP FORMED.

THE Subscribers would inform the public, that they have recently purchased the ESTABLISHMENT formerly occupied by CALVIN WISE, Machinist & Brass Founder, where they will carry on the above business in all its various branches, under the firm of

PERKINS, NOYES, &amp; CO.

They will keep on hand ready for delivery at very short notice,

CARDING MACHINES &amp; PICKERS;

SHEARING &amp; KNAPPING

MACHINES;

PAPER MILL, GRIST MILL, OIL MILL

CLOTHIERS, and all other kinds of

SCREWS.

Which will be furnished as low as can be had in New England. Also—Any kind of Iron Turning, of any size or dimensions done at short notice.

They having had a number of years experience in the above business, and having also engaged some of the first rate workmen, they feel confident that they shall be able to give general satisfaction to those who may favor them with their custom.

Wm. C. PERKINS,  
JOSHUA NOYES,  
MANTHANO NOYES,  
CALEB B. BURNAP.  
Gardiner, May 20, 1829.

## DR. DAVENPORT'S BILIOUS PILLS.

FOR the time these Pills have been offered to the public, the sale of them has exceeded the most sanguine expectations of the proprietor, which may be fairly considered an acknowledgment of their many virtues.

They are very justly esteemed for their mild and safe operation as a cathartic in all cases where one is necessary.—They are a safe and sovereign remedy in all bilious affections, pains in the head, stomach and bowels, indigestion, loss of appetite, dizziness, worms, and bilious cholera—they are likewise an antidote against infectious diseases, removing obstructions of every kind by dissolving and discharging the morbid matter, helping digestion, restoring a lost appetite—a sure relief for costive habits. They are so accommodated to all seasons and hours, that they may be taken in summer or winter, at any time of the day, without regard to diet or hindrance of business. Their operation is gentle and effectual, that by experience they are found to excel any other physic heretofore offered to the public.

Certificate from the Hon. P. Allen.  
MR. DANIELL.—Sir: Having made use of various kinds of Pills in my family, I hesitate not to say that Dr. Davenport's Pills are the best family medicine I have ever used.  
Pittsfield, Mass. Nov. 1828.

## DAVENPORT'S

CELEBRATED EYE WATER,

which has been used with great success.

## WHEATON'S

## ITCH OINTMENT.

This noted OINTMENT has been too long in use, & its character too well established to need any recommendation. It is so ascertained to be a valuable article for the Sait Rheum and chills.—Price 37 1-2.

—ALSO—

WHEATON'S well known JAUNDICE BITTERS, which are so eminently useful in removing all Jaundice and Bilious complaints.

A fresh supply just received and for sale in Gardiner, by J. Bowman and J. B. Walton; in Hallowell, by B. Wales, Robinson & Page and Whittier & Hinkley; in Waterville, by D. Cook and J. Alden; in Norridgewock, by S. Sylvester, Amos D. Stewart, Jr., and by the Druggists in Salem, Portland and Easton. March 3, 1829. copy—11.

## TIMBER LANDS.

AGREEABLY to the provisions of the resolve of February 2d, 1828, "for providing public buildings for the use of the State, and an additional resolve passed February 19th, 1829."

The following Townships and parts of Townships, will be sold at Public Auction, to the highest bidder, at the Land Office, in Bangor, on Tuesday the twentieth day of October next, at 10 o'clock in the forenoon (subject to the reservation for public use provided by law) viz.

Township number 2, in the 13th range, west from the monument, according to the plan of Joseph Norris. Township No. 3, in the 7th range, and Township No. 5, in the 4th range, according to Joseph and Joseph C. Norris' plan. Also, Township No. 1, in the 9th range, Township marked A, in the 11th range, and all that part of Township numbered 4, in the 3d range of Township west of the monument, according to a plan made by Joseph and Joseph C. Norris, which was assigned and set off to the State of Maine, by Commissioners, under the act providing for the separation of Maine from Massachusetts.

DANIEL ROSE, Land Agent.

July 3, 1829.

## FIRST AND LAST CALL.

THE Subscribers having disposed of their stock in trade, and wishing to close business, most earnestly call on all indebted to them by note or otherwise to make immediate settlement, as all delinquent by the 30th of September, will find their demands with an Attorney.

GILLPATRICK &amp; LOVEJOY.

August 25, 1829.

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